



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Waylon</i> ¹ (lengthy: stay in a valley in Hell/ bane/ woe) for the <i>muttafeena</i> (weights and measures defrauders). ²	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who ^r if <i>ektalo</i> ³ (they ^z measured) on ⁴ (from) the people <i>yastawfona</i> (they ^z affirm fullness).	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if <i>kalobum</i> (they ^z measured for them) or they ^z weighed (for) them <i>yokhserona</i> (they ^z cause loss to them).	وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (are) <i>maboothoona</i> ⁵ (they who are to be resurrected).	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a day <i>adbeemen</i> (great/ momentous/ consequential).	لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up ⁶ the people for the worlds' Lord.	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all. ⁷ Verily book (of) the <i>fujjar</i> ⁸ (religion-cover-rippers) surely (is) in <i>Sejeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾
8. And what <i>adra</i> (profoundly caused you ^s to know) what (is) <i>Sejeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾
9. A book ^x <i>margoomon</i> (already marked/ numbered).	كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. <i>Waylon</i> ⁹ (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who ^r they ^z deny by the <i>Deen</i> 's ¹⁰ (Requitall's) Day.	الَّذِينَ يُكَذِّبُونَ بَيَّومَ الدِّينِ ﴿١١﴾
12. And not denies by it ^x except every an aggressor <i>atheemen</i> (iterative sinner).	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (to be/ being) recited on him Our <i>Aya'te</i> ^w (Qur'anic statement) said [he]: the firsts' fables.	إِذَا تَتْلَى عَلَيْهِ ءَايَتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all ¹¹ . Rather <i>rana</i> ¹² (ennwrapped/ swaddled) over their hearts what they ^z were earning.	كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

¹ *Waylon* (lengthy: stay in a valley in Hell/ bane/ woe).

² The word "المطففين" strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting."

³ The word "اكتالوا" = "وزنوا." So, whatever is weighed is really measured and known. See اللسان.

⁴ The word "على" has nine different meanings, among them: from. See الهادي للكرمي، المعنى، لابن هشام.

⁵ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

⁶ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

⁷ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁸ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

⁹ *Waylon* See footnote 1 above.

¹⁰ "Deen," = Day of Judgment, where each is accorded his/ her dues, good or bad. Also it could mean Islam, see (S82:9).

¹¹ See footnote 7 above regarding "كلا."

¹² The word "ران" linguistically, means covered or engrossed. See اللسان.

13 The word “صَالُو” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

14 The word “الْجَحِيم” is proper noun, but it means *intensely blazing fire*. See **الراغب**.

15 See footnote 6402 above regarding “بَلَا.”

16 See the *Lexicon* attached to this *Translation* for this great word.

17 The word “عَلِيَّينَ” means the most high. See **اللسان**.

18 See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

19 The word “يَسْقُونَ” rooted in “أَسْقَى” and not “سَقَى.” And “أَسْقَى” means *availed water for drinking*. See **الراغب**.

20 The phrase “its seal(is) musk” is a figurative speech of Arabic tongue expressions meaning: *with best end result*.

21 That is “from” it, i.e. *part* of its drinkable drink.

22 The word “أَجْرَمُوا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “مُوا” = the *absentees masculine speakers’* pronoun for a *plural*. However, part (1) “أَجْرَمُوا” is a *past tense* for which there is *no English correspondent verb*. So, the closest *approximation* to that is: “*crime committed*,” which slightly *different* then the *original text*.

23 It must be noted here with respect to the word “ضَحَكٌ” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*. Thus (1) standing by itself “ضَحَكٌ” = “فَهَ وَ فَتَحَ فَاهُ” (2) whereas “ضَحَكُ مَنْه” = “سَخِرَ مِنْه” (3) “ضَحَكُ عَلَيْهِ” (4) “هَزَى بِهِ” (5) “بَرَقَ السَحَابُ وَالزَّهْرُ انشَقَّ وَ تَفَتَّقَ وَ الْعُشْبُ اسْتَبَانَ وَ الْأَرْضُ بَدَا نَبْتُهَا” = “الزَّهْرُ وَ الْعُشْبُ وَ ضَحَكَتِ الْأَرْضُ مِنْهَا يَضْحَكُونَ” In this great *Ayah*, “laughing” scornfully.

²⁴ The word “فَكِهَ وَ فَاكِهَ” has *many* meanings, among them: (1) نَاعِمٌ وَ مُعْجَبٌ (2) الذي ينال من أعراض الناس أو الأشر = معجبون و ناعمون (1) = And among The Qur'an commentators it is agreed that the Paradise's people are (1) = marveling and luxuriating; and the Hell's people are (2) أَشْرِينَ = wantoners. See اللسان.

²⁵ The word “حَافِظِينَ” is rooted in “حَفَظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

²⁶ See footnote 6449 above regarding “ضَحَكٌ”. +